

*-- I find the support of my body in it; my life is spent in toil on it; my old age seeks ease on it; at death I find rest on it: what has made my life a good will make my death also a good. Here now is a great founder, casting his metal.--*

-Zhuangzi, Inner Chapters, The Great and Most Honoured Master, Ch. 5, Trans., James Legge-

## What is Happy Death?

### From the Perspective of Happiness Education

#### **<Abstract>**

This paper is to review what is happy death from the perspective of happiness education. To discuss this study logically, four research questions are addressed. First, what is the concept of human death? Second, what are life and death from the Eastern and the Western religious viewpoints? Third, what is happy death in terms of happiness education? Last, what are the implications of happy death for Korean higher education? To defend these research questions, a descriptive content analysis method will be used, with a cross-cultural approach. In order to discuss the questions, this paper is defined as the following: happy death is limited to Buddhism, Confucianism, Taoism, and Christianity. In particular, this paper is mainly focused on Suttanipata and Dhammapada in Buddhist Sutras, Analects and Mencius in Confucian Classics, Tao Te Ching and Zhungzi in Taoist Scriptures, and the Old Testament and the New Testament in the Christian Bible. The significance of this study is to provide basic theories and useful resources regarding happiness education for educational theorists and practitioners, finding the theories of happy death in the Eastern and the Western religions.

Based on the results of this study, as Zhuangzi's saying, what has made one's life a good will make one's death also a good. That is, happy death depends closely or entirely on happy life. Finally, the author wishes that this academic paper would provide educational practitioners and theorists with basic theories and useful resources for happiness education and death education.

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\*This academic article is a descriptive position paper.

\*Key words: higher education, happiness education, death education, Buddhism, Confucianism, Taoism, Christianity, cross-cultural approach, Korean higher education

## I. Introduction

This paper is to review what is happy death from the perspective of happiness education. To discuss this study logically, four research questions are stated. First, what is the concept of human death? Second, what are life and death from the Eastern and the Western religious viewpoints? Third, what is happy death in terms of happiness education? Last, what are the implications of happy death for Korean higher education? To defend these research questions, a descriptive content analysis method will be used, with a cross-cultural approach. In order to discuss the questions, this paper is defined as the following: happy death is limited to Buddhism, Confucianism, Taoism, and Christianity. In particular, this paper is mainly focused on Suttanipata and Dhammapada in Buddhist Sutras, Analects and Mencius in Confucian Classics, Tao Te Ching and Zhungzi in Taoist Scriptures, and the Old Testament and the New Testament in the Christian Bible.

The significance of this study is to provide basic theories and useful resources regarding happiness education for educational theorists and practitioners, finding the theories of happy death in the Eastern and the Western religions.

A good many of studies related to happiness and death have been researched by numerous theorists and religionists (Abdel-Khalek, 2005; Adiswarananda, 2007; Blum, 2015; Dupe, 1860; Eliman, 2007; Ferry, 2005; Friedman & Muennig, 2016; Garrett, 2015; Gibbons, 2013; Hawter, 1995; Hayes, 2006; Ilmok, 2010; Jeongjeon & Bojeong, 2016; Kets de Vries & Manfred, 2009; Masumian, 1995; Lear, 2002; Lee, 2017c; Lepore, 2012; Levine, 1987; Olendzki, 2005; Oxford University Press, 2013; Reid & Ziegler, 1977; Rinpoche, 1992; Rinpoche & Hopkins, 1979; Roberts, 2013; Solomon, 1976; Srigley, 2012; Straley, 1997; Wyatt, 2016). However, they rarely performed the above theme from eastern and western religious or cultural standpoints. Therefore, this academic article will be examined happiness and death focusing on happy death in the aspect of happiness education, with a religiously cross-cultural approach.

## II. The Concept of Human Death

The concept of "human death" has been closely related to "death." The concept or definition of human death is variously explained. Like the nature of life, it is not easy to define or to clarify the nature of death. In general, death is life's ending. According to Wikipedia (internet encyclopedia), the concept of human death is classified as the following:

**Physiological death** is now seen as a process, more than an event: conditions once considered indicative of death are now reversible. Where in the process a dividing line is drawn between life and death depends on factors beyond the presence or absence of vital signs. **Clinical death** is neither necessary nor sufficient for a determination of legal death. A patient with working heart and lungs determined to be brain dead can be pronounced legally dead without clinical death occurring. **Legal death** is a government's official recognition that a person has died. Normally this is done by issuing a death certificate. In most cases, such a certificate is only issued either by a doctor's declaration of death or upon the identification of a corpse. **Clinical death** is the medical term for cessation of blood circulation and breathing, the two necessary criteria to sustain human and many other organisms' lives. -Cited from <https://en.wikipedia.org/wiki/death>

In addition, the Stanford Encyclopedia of Philosophy defines human death as follows:

The philosophical investigation of human death has focused on two overarching questions: (1) What is human death? and (2) How can we determine that it has occurred? The first question is ontological or conceptual. An answer to this question will consist of a definition (or conceptualization). Examples include death as the irreversible cessation of organismic functioning and human death as the irreversible loss of personhood. The second question is epistemological. A complete answer to this question will furnish both a general standard (or criterion) for determining that death has occurred and specific clinical tests to show whether the standard has been met in a given case. Examples of standards for human death are the traditional cardiopulmonary standard and the whole-brain standard. Insofar as clinical tests are primarily a medical concern, the present entry will not address them. -Cited from <https://plato.stanford.edu/entries/death/>

"Human death" has been also mentioned in various fields, such as religion, literature, and arts. This study is focused on the lenses of the Eastern and the Western religious thoughts, especially Buddhism, Confucianism, Taoism, and Christianity. In the next chapter, the author will review "happy death" related to "human death" from the above religious scriptures and sutras.

### **III. Life and Death from Religious Viewpoints: Cross-Cultural Approaches**

Human death is a significant theme in the Eastern and the Western religions. Human death is unavoidable destiny to all human beings. For this reason, happy death is an important issue in religious thoughts and dogmata.

First of all, Buddha mentions that life is suffering. From a viewpoint of Buddhism, death causes pain because of our desire for life. Human beings fatally fear death because they hold onto life. Buddhism regards human death as the shift of new being, and as a cycle or part of *samsara* (the endless cycles of death and rebirth) which is determined by *karma* (retribution for the deeds of a former life) as well as the thought of just before death. With *samsara* and *karma*, *nirvana* and *moksha* (liberation) are core doctrines of Buddhism. To achieve happy death or to

overcome *samsara*, *nirvana* should be achieved through the complete absence of sensation in this world, and then becoming the Buddha in the other world (Craig, 1998; Gethin, 1998; Harvey, 2013; McClelland, 2010). In the Buddhist view, not only death is inseparable from rebirth, but also life is inseparable from death (Galloway, 1992; Holmes, 2017). A number of Buddhist Sutras depict life and happy death metaphorically or rhetorically.

In the Sutta Nipata (The Collection of Buddha's Words), life and happy death are described:

"Short indeed is this life, this side of a hundred years one dies; whoever lives long even he dies from old age. People grieve for things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything)."As a man awakened from sleep no longer sees what happened in his dream, similarly one does not see a loved one who is dead....

-Sn 4.6, PTS: Sn 804-813, Jara Sutta: On Decay, translated from the Pali by John D. Ireland (1994), <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.06.irel.html>

Unindicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is (the breaking up) of life...

-Sn 3.8, PTS: Sn 574-593, Salla Sutta: The Arrow, translated from the Pali by John D. Ireland (1994), <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.3.08.irel.html>

The Venerable Pingiya: "I am old and feeble, the comeliness of youth has vanished. My sight is weak and I am hard of hearing. I do not wish to perish whilst still confused. Teach me the Dhamma by understanding which I may abandon birth and decay." [1] The Lord: "Seeing heedless people afflicted and suffering through their bodies, Pingiya, you should be heedful and renounce body so as to not come again to birth." - Sn 5.16, PTS: Sn 1120-1123, Pingiya-manava-puccha: Pingiya's Question, translated from the Pali by John D. Ireland(1994), <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.16.irel.html>

In the Dhammapada (The Path of Buddha's Wisdom), life and happy death are written as follows:

155-156. Neither living the chaste life nor gaining wealth in their youth, they waste away like old herons in a dried-up lake depleted of fish. Neither living the chaste life nor gaining wealth in their youth, they lie around, misfired from the bow, sighing over old times.

-Dhp XI, PTS: Dhp 146-156, Jaravagga: Aging, translated from the Pali by Thanissaro Bhikkhu (1997). <http://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.bud.d.html>

182. Hard the winning of a human birth. Hard the life of mortals. Hard the chance to hear the true Dhamma. Hard the arising of Awakened Ones...

194 A blessing: the arising of Awakened Ones. A blessing: the teaching of true

Dhamma. A blessing: the concord of the Sangha. The austerity of those in concord is a blessing. -Dhp XIV, PTS: Dhp 179-196, Buddhavagga: Awakened, translated from the Pali by Thanissaro Bhikkhu (1997).

235-238. You are now like a yellowed[withered] leaf. Already Yama [the king of death]'s minions stand near. You stand at the door to departure but have yet to provide for the journey. Make an island for yourself! Work quickly! Be wise! With impurities all blown away, unblemished, you'll reach the divine realm of the noble ones. You are now right at the end of your time. You are headed to Yama's presence, with no place to rest along the way, but have yet to provide for the journey. Make an island for yourself! Work quickly! Be wise! With impurities all blown away, unblemished, you won't again undergo birth & aging.

-Dhp XVIII, PTS: Dhp 235-255, Malavagga: Impurities, translated from the Pali by Thanissaro Bhikkhu (1997), <http://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.intro.bud.d.html>

The Wonderful Dharma Lotus Flower Sutra also depicts life and happy death metaphorically as the following:

In the three realms there is no peace; they are like a burning house filled with many sufferings, and frightening indeed. Ever present are the woes of birth, old age, sickness, death, fires such as these, raging without cease... But now, this place is filled with calamities, and I am the only one able to rescue them... Although I instructed them, they do not believe or accept, because of their deep attachment and greed to all the defiling desires... Using these expedients, I speak to them of three vehicles, causing all living beings to understand the pain of the three realms, I reveal and extensively proclaim the Way which transcends the world. All of these children, if they fix their minds, can perfect the three clarities and the six spiritual powers.

-The Wonderful Dharma Lotus Flower Sutra, A Parable Chapter 3  
[http://www.cttbusa.org/lotus/lotus3\\_1.asp](http://www.cttbusa.org/lotus/lotus3_1.asp)

As the above Buddhist Sutras' description, happy death is related to happy life through achieving nirvana in this world and becoming the Buddha in the world beyond. In order to live and to die happily in this world, human beings should hold *bodhi* (enlightenment, awakening), understand Four Noble Truths (Sanskrit: *catvari aryasatyani*; Pali: *cattari ariyasaccani*), and practice Noble Eightfold Path in daily life (Clarke, 2015; Marshall, 2016). The Four Noble Truths are *dukkha* (suffering, incapable of satisfying, painful), *samudaya* (origin, source, arising, combination), *nirodha* (cessation, release, confinement), and *marga* (the path leading to cessation). In addition, the Noble Eightfold Path (Pali: *ariyriyo atthangiko maggo*, Sanskrit: *aryastangamarga*) is an important Buddhist doctrine not only offering happiness to our life, but also leading to *nirvana* (perfect liberation, ultimate happiness) from *samsara* (the endless cycles of death and rebirth) (Coleman & Anderson, 2017; Gethin, 1998; Marshall, 2016). The Noble Eightfold Path practices are: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditative absorption (Marshall, 2016).

Buddhism ultimately presents the true path regarding happy life, happy death, and attaining nirvana.

Second, Confucianism mainly deals with ethical conduct and moral life in the ordering of society, and emphasizes earthly life rather than afterlife. Thus, it is sometimes classified as an ethics rather than a religion. Confucius does not deny afterlife, and strongly insists the worship of deceased ancestors with performing a sacrificial rite as well as the filial piety of parents and ancestors reverentially.

In a standpoint of Confucianism, life is the collection of spiritual elements, while death is the dispersion of them. Body and soul are separated after death, but the soul continues in existence in another form. In Confucianism, as Fung & Bodde point out, human beings have two souls: the *hun* (*Hon* in Korean) and the *pho* (*Baek* in Korean). The former is the soul which leaves the body and is later compelled to return by the same family member as a newborn, while the latter eventually makes its way to the underworld (Fung & Bodde, 1983). Confucianism does not believe in the world beyond, nor does it accept any belief in samsara or resurrection. Confucianism regards the death of humans united with nature as the new beginning of transformed human beings for immortality.

In the Analects, Confucius mentions that the basic concept of life and death is: "Death and life have determined by fate; riches and honors depend upon Heaven" (Yan Yuan 5, The Analects). In addition, Confucius says, "While you do not know life, how can you know about death?" (Xian Jin 12, The Analects). In a Confucian perspective, the earthly life is important concerns rather than the afterlife. In consideration of Confucian viewpoints, happy life is assumed that during one's lifetime one should fulfill one's moral cultivation and social responsibility in realizing the ideal of a harmonious society and a righteous state. Confucius emphasizes that an ethically and socially cultivated gentleman practices good for the sake of happy death as well as the sake of happy life in this world. In the Classics of Confucianism, happy death is closely related to happy life which is fulfilled one's moral conduct and social responsibility.

The Analects of Confucius describes life and death as follows:

Si Ma Niu, full of anxiety, said, "Other men all have their brothers, I only have not." Zi Xia said to him, "There is the following saying which I have heard - 'Death and life have their determined appointment; riches and honors depend upon Heaven.' Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety -then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?" -Yan Yuan 5, English trans., James Legge.

Ji Lu asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Ji Lu added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?" -Xian Jin 12, English trans., James Legge.

He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present. The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice." -Ba Yi 12, English trans., James Legge.

The Works of Mencius also depicts life and death as the following:

Mencius said, 'I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness. I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger. -Gaozi 1, The Works of Mencius, English translation, James Legge.

From these things we see how life springs from sorrow and calamity, and death from ease and pleasure. -Gaozi 2, The Works of Mencius, English translation, James Legge.

As the above Confucian Classics' description, happy death is closely related to happy life through fulfilling moral self cultivation, social harmony, and political righteousness. For happy life, the major moral elements are benevolence, righteousness, propriety, and wisdom. In addition, the significant ethical factors to discharge one's socio-political obligation are loyalty, filial piety, sincerity, reverence, and rectifying name, with the four moral elements.

Third, Taoism pursues the way of immortal sages (*Sinseon* in Korean: unworldly hermits who have supernatural powers) for eternal youth and longevity by having inner peace and living a simple life. The Outer Chapters of Zhuangzi illustrate that life and death should be viewed in the same way, and are each other's companions like day and night. In his Book of Zhuangzi, one of the foundational texts of Taoism, Zhuangzi (Zhuang Zhou, 369-286 B.C.) also says, "Life is the follower of death, and death is the predecessor of life; but who knows the Arranger (of this connexion between them)? The life is due to the collecting of the breath. When that is collected, there is life; when it is dispersed, there is death" (Zhuangzi, Outer Chapters, Knowledge Rambling in the North 2, English translation, James Legge). In religious Taoism, afterlife doesn't exist, and it is within life itself.

In the Zhuangzi, "Death and life are ordained, just as we have the constant succession of night and day - in both cases from Heaven" (The Great and Most Honoured Master 2, Zhuangzi, Trans., James Legge). Happy death is unavoidable to happy life. Zhuangzi says, "What has made my life a good will make my death also a good" (Zhuangzi, Inner Chapters, The Great

and Most Honoured Master 5, English Translation, James Legge). The Book of Zhuangzi describes life and death as the following:

There is the great Mass (of nature);-- I find the support of my body in it; my life is spent in toil on it; my old age seeks ease on it; at death I find rest on it: what has made my life a good will make my death also a good. Here now is a great founder, casting his metal. - Zhuangzi, Inner Chapters, The Great and Most Honoured Master 5, English Translation, James Legge.

The Great Clod burdens me with form, labors me with life, eases me in old age, and rests me in death. So if I think well of my life, for the same reason I must think well of my death. -Zhuangzi, Inner Chapters, The Great and Most Honoured Master 8, Translation, James Legge.

The True men of old knew nothing of the love of life or of the hatred of death. Entrance into life occasioned them no joy; the exit from it awakened no resistance. Composedly they went and came. They did not forget what their beginning bad been, and they did not inquire into what their end would be. They accepted (their life) and rejoiced in it; they forgot (all fear of death), and returned (to their state before life). Thus there was in them what is called the want of any mind to resist the Dao, and of all attempts by means of the Human to assist the Heavenly.-Zhuangzi, Inner Chapters, The Great and Most Honoured Master 1, Trans., James Legge.

We cannot with life give life to death; we cannot with death give death to life. Do death and life wait (for each other)? There is that which contains them both in its one comprehension. -Outer Chapters, Knowledge Rambling in the North 10, Trans., James Legge.

'In the beginning there was nothing; by and by there was life; and then in a little time life was succeeded by death. We hold that non-existence was the head, life the body, and death the os coccygis. But of those who acknowledge that existence and nonexistence, death and life, are all under the One Keeper, we are the friends.' -Miscellaneous Chapters, Gengsang-Chu 12, Trans., James Legge.

On the other hand, Laozi (6th-5th Century B.C. ?), as the founder of religious Taoism and the author of Tao Te Ching, says, "Men come forth and live; they enter (again) and die. Of every ten three are ministers of life (to themselves); and three are ministers of death. There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life" (Tao Te Ching 50, English Translation, James Legge). In the Tao Te Ching, as a fundamental cannon for Taoism, Laozi emphasizes living in harmony with the *Tao*, living as part of Nature together with all other things in Nature, and rejoining the universe after dying.

As the Taoist Classics' description, life and death are only changeable natural phenomena. Like the constant succession of night and day, death is a natural part of the ebb and flow of transformations that constitute the movement of the Tao (Down, 2000). In a standpoint of

Taoism, happy death is closely concerned with happy life. In other words, a good life is able to make a good death.

Fourth, the Christian Bible says, "then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature" (Genesis 2:7, ESV). In addition, "for you are dust, and to dust you shall return" (Gen. 3:19; cf. Eccl. 12:7). The Christian Bible shows that a human being is composed of the body and the soul. When the breath of life departs from the body, the soul no longer exists. The Old Testament mentions that "The dust returns to the ground it came from, and the spirit returns to God who gave it" (Ecclesiastes 12:7). When Adam and Eve sinned, they were deprived of the tree of life and hence of physical immortality (Gen. 3:22; Rom. 5:12). That means physical death is ordained by Adam's sin. Christianity insists that a human being has an immortal soul created by Abrahamic God. After death, a human will receive the reward or punishment for one's deeds in this world. At the Second Advent of Jesus Christ, the dead persons live again.

The Biblical views of death are: a sleep (Daniel 12:2; John 11:11-13; 1 Thes. 4:14), back to the dust of the ground (Gen. 3:19; Psa. 146:4; Rom. 5:12; Eccl. 12:7; 2 Cor. 5:1), a state of rest from the toils and cares of the world (Job 3:17; cf. Rev. 14:13), terrors or fear (Psa. 55:4-5; Job 18:14; Heb. 2:15), a departure or journey (Jas. 2:26; Acts 9:39; Phil. 1:23; 2 Pet. 1:15), reunions (Gen. 25:8; Judg. 2:10; Mt. 8:11), with Jesus Christ and the Lord (Lk. 23:43; Phil. 1:23; 2 Cor. 5:8; Eccl. 12:7; Romans 6:3-4), the beginning of life eternal (2 Corinthians 5:1-8; Acts 7:55-56; Revelation 22:2), an eternity of suffering and torment for the wicked (Psa. 116:3; Dan. 12:2; Mt. 22:13; 25:46; Mk. 9:48; Lk. 16:24; 2 Thes. 1:9; Rev. 20:10) (Jackson, 2017; Morse, 2017).

The Christian Bible (ESV: English Standard Version) describes life and death as follows:

By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return (Genesis 3:19).

For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten. Their love and their hate and their envy have already perished, and forever they have no more share in all that is done under the sun (Ecclesiastes 9:5-6).

The dust returns to the earth as it was, and the spirit returns to God who gave it (Ecclesiastes 12:7).

For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be

swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord (2 Corinthians 5:1-8).

For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:38-39).

I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away (Revelation 21:3-4).

As the description of the Christian Bible, life and death depend upon God. God created Adam and Eve from the dust of the ground, and breathed His life-giving spirit into the lifeless body (Gen. 2:7). After death, the body returns to the ground it came from, and the spirit returns to God who gave it (Gen. 3:19; Ecclesiastes 12:7). The Christian Old Testament mentions that "for you are dust, and to dust you shall return" (Genesis, Chapter 3, Verse 19). This verse means the physical death of human beings has its origin in the sin of Adam and Eve. In contrast to the Genesis (3:19), the Gospel John of the Christian New Testament writes:

Truly, truly, I say to you, if anyone keeps my word, he will never see death. The Jews said to him, Now we know that you have a demon! Abraham died, as did the prophets, yet you say, If anyone keeps my word, he will never taste death (John 8: 51-52).

These verses mention: if anyone believes in Jesus Christ, one will be able to avoid even spiritual death; and to get immortality. In the New Testament, the Romans also shows, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). That means: human beings should be died because of Adam and Eve's sin; nevertheless, one will get eternal life if one believes in Jesus Christ.

#### **IV. Happy Death in Terms of Happiness Education**

As reviewed in this paper, happy death is closely related to happy life in the religious standpoints. In Buddhism, Buddha teaches the way of nirvana to attain happiness and immortality. To attain immortality, one who should get the peace of nirvana. To attain the peace of nirvana, one should be free from *lobha* (avarice, desire, craving), *dosa* (anger, hatred), and *moha* (folly, stupidity, inanity), free from the attachment for the past and the future, free from *tanha* (all forms of desire), and pursue Buddhistic truth (*Dharma, Dhamma*). In addition, one

who wants to attain nirvana should hold *bodhi* (enlightenment, awakening), understand the Four Noble Truths, and practice the Noble Eightfold Path in earthly life.

First, in the aspect of Buddhism, absolute happiness (*nirvana* or becoming a Buddha) is the way not only to overcome death but also to reach immortality. Buddha highlights that death is the same as life, as part of *samsara*. Several Buddhist Sutras describe nirvana related to happy death.

In the Suttanipata (the collection of Buddha's words), as the fifth book of the Khuddaka Nikaya, Buddha preaches the peace of nirvana and happiness as the following:

With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gotama, free from (defilements), they have attained to that which should be attained (arahantship) encountering the Deathless. They enjoy the Peace of Nibbana freely obtained. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness...

-*Sn 2.1, PTS: Sn 222-238, Ratana Sutta: The Jewel Discourse, translated from the Pali* by Piyadassi Thera (1999).

<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.2.01.piya.html>

Forms, sounds, tastes, scents, bodily contacts and ideas which are agreeable, pleasant and charming, all these, while they last, are deemed to be happiness by the world with its devas. But when they cease that is agreed by all to be unsatisfactory. By the Noble Ones, the cessation of the existing body is seen as happiness. This is the reverse of the outlook of the whole world.

What others call happiness, that the Noble Ones declare to be suffering. What others call suffering, that the Noble Ones have found to be happiness. See how difficult it is to understand the Dhamma! Herein those without insight have completely gone astray. For those under the veil (of ignorance) it is obscured, for those who cannot see it is utter darkness. But for the good and the wise it is as obvious as the light for those who can see. Even though close to it, the witless who do not know the Dhamma, do not comprehend it.

By those overcome by attachment to existence, those who drift with the stream of existence, those in the realm of Mara, this Dhamma is not properly understood. Who other than the Noble Ones, are fit to fully understand that state, by perfect knowledge of which they realize final deliverance, free from defilements?"

- *Sn 3.12, PTS: Sn 756-765, Dvayatanupassana Sutta: The Noble One's Happiness(excerpt), translated from the Pali* by John D. Ireland (1995).  
<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.3.12.irel.html>

In Dhammapada, as the succinct and clear expression of Buddha's teaching, Buddha also teaches how to live happily as follows:

197-200. How very happily we live, free from hostility among those who are hostile. Among hostile people, free from hostility we dwell. How very happily we live, free from misery among those who are miserable. Among miserable people, free from misery we

dwell. How very happily we live, free from busyness among those who are busy. Among busy people, free from busyness we dwell. How very happily we live, we who have nothing. We will feed on rapture like the Radiant gods...

206-208. It's good to see Noble Ones. Happy their company — always. Through not seeing fools constantly, constantly one would be happy. For, living with a fool, one grieves a long time. Painful is communion with fools, as with an enemy — always. Happy is communion with the enlightened, as with a gathering of kin. So: the enlightened man — discerning, learned, enduring, dutiful, noble, intelligent, a man of integrity: follow him — one of this sort — as the moon, the path of the zodiac stars.

*-Dhp XV, PTS: Dhp 197-208, Sukhavagga: Happy, translated from the Pali by Thanissaro Bhikkhu (1997).*

273. Of paths, the eightfold is best. Of truths, the four sayings. Of qualities, dispassion. Of two-footed beings, the one with the eyes to see.

*-Dhp XX, PTS: Dhp 273-289, Maggavagga: The Path, translated from the Pali by Thanissaro Bhikkhu (1997).*

182. Hard the winning of a human birth. Hard the life of mortals. Hard the chance to hear the true Dhamma. Hard the arising of Awakened Ones....

194 A blessing: the arising of Awakened Ones. A blessing: the teaching of true Dhamma. A blessing: the concord of the Sangha. The austerity of those in concord is a blessing.

*-Dhp XIV, PTS: Dhp 179-196, Buddhavagga: Awakened, translated from the Pali by Thanissaro Bhikkhu (1997).*

Considering the above both Buddhist Sutras' teaching, to attain nirvana and to become a Buddha is the only path to obtain immortality and to overcome death and samsara. As Jeong-Kyu Lee in his academic position paper, The Padagogy of Happiness and Death: From the Perspectives of Buddhism and Christianity, indicated: to become a Buddha, in terms of happiness education, one should live as a good human who is wise and learned by understanding or awakening the Buddha's Truth (Dhamma, Dharma), and who has Dhamma-experience attains supreme happiness (Lee, 2017c).

Second, in Confucianism, Confucius neither believes in life after death nor denies an afterlife. Confucius is mainly concerned with moral life to improve one's life affairs with no regard for the destiny of the soul after leaving the body. From a Confucian viewpoint, life is finished through death, and death is finished through a solemn death ceremony. Death without a death ceremony is not an entire death socially or culturally, but a physical or biological death. Confucianism regards both life and death as responsibility to family and society. In addition, Confucianism takes a serious view of life succession through prolific descendants and meaningful social nexuses. In this vein, happy death is closely related to a purposeful life through one's achievements, offsprings, and social nexuses in this earthly world.

Confucius and Mencius teach the way of happy death and ancestral worship:

The Master said, "The superior man dislikes the thought of his name not being mentioned after his death." -The Analects, Wei Ling Gong 20, English translation, James Legge, <http://ctext.org/analects>

Fan Chi asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. The Master said, "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration - this may be called perfect virtue." -The Analects, Yong Ye 22, English translation, James Legge.

'Setting it simply on benevolence and righteousness. He thinks how to put a single innocent person to death is contrary to benevolence; how to take what one has not a right to is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. Where else should he dwell? What other path should he pursue? When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete.' -The Works of Mencius, Jin Xin I, English translation, James Legge, <http://ctext.org/mengzi>

The richest fruit of benevolence is this: the service of one's parents.

The richest fruit of righteousness is this: the obeying one's elder brothers.

The richest fruit of wisdom is this: the knowing those two things, and not departing from them.

The richest fruit of propriety is this: the ordering those two things... -The Works of Mencius, Li Lou I, Chapter 27: Filial Piety, English trans., James Legge.

The History says, "In the observances of mourning and sacrifice, ancestors are to be followed," meaning that they received those things from a proper source to hand them down.' -Teng Wen Gong I, The Works of Mencius, English translation, James Legge.

There are the prayers which express the filial piety (of the worshipper), and the benediction announcing the favour (of his ancestors). This may be called the greatest omen of prosperity; and in this the ceremony obtains its grand completion.' -Liji, Liyun 8, English translation, James Legge, <http://www.ctext.org/liji/li-yun>

Confucianism also highlights ancestral worship. Ancestor worship is a religious ritual ceremony for commemorating the death of ancestors on the basis of the immortality of the ancestors' spirits. The spirits of ancestors are consecrated by descendants. Ancestor worship is deeply related to filial piety which is one of Confucian core values, with benevolence, righteousness, propriety, and wisdom.

In terms of happiness education, happy death in Confucianism is able to be explained by the example of happy life. According to the Great Plan 9th in Shang Shu, the five sources of happiness in this life are:

The first is long life; the second, riches; the third, soundness of body and serenity of mind; the fourth, the love of virtue; and the fifth, fulfilling to the end the will (of

Heaven). Of the six extreme evils, the first is misfortune shortening the life; the second, sickness; the third, distress of mind; the fourth, poverty; the fifth, wickedness; the sixth, weakness. -Shang Shu, Zhou Shu, Great Plan 9th -Trans., James Legge, <http://www.ctext.org/shang-shu/zhou-shu>

In addition, the five sources of happiness depend on the five personal matters as follows:

The first is the bodily demeanour; the second, speech; the third, seeing; the fourth, hearing; the fifth, thinking. (The virtue of) the bodily appearance is respectfulness; of speech, accordance (with reason); of seeing, clearness; of hearing distinctness; of thinking, perspicaciousness. The respectfulness becomes manifest in gravity; accordance (with reason), in orderliness; the clearness, in wisdom; the distinctness, in deliberation; and the perspicaciousness, in sageness.' -Shang Shu, Zhou Shu, Great Plan 9th, Trans., James Legge.

As reviewed in Shang Shu, happy death is also concerned with fulfilling one's virtuous life according to Heaven's will. In sum, happy death in Confucianism is deeply related to a virtuously purposeful and peaceful life in accordance with the will of Heaven.

Third, in terms of Taoism, as briefly reviewed in the previous section of this paper, like day and night, life and death are each other's companions under the immutable Tao. Zhuangzi in his Book says, "Death and life are ordained, just as we have the constant succession of night and day - in both cases from Heaven" (The Great and Most Honoured Master 2). He also says, "Life is the follower of death, and death is the predecessor of life" (Zhuangzi, Outer Chapters, Knowledge Rambling in the North 2). In the aspect of Taoism, life and death are complements each of the other. Death is just a transformation not only from being to non-being, but also from yang to yin. Zhuangzi insists that death should be neither feared nor desired because human beings should accept life and death as complementarily natural phenomena of the Tao. In terms of religious Taoism, afterlife does not exist, but it is within life itself in Tao. The Book of Zhuangzi describes life and death as follows:

Death and life are ordained, just as we have the constant succession of night and day - in both cases from Heaven. Men have no power to do anything in reference to them - such is the constitution of things. -Zhuangzi, Inner Chapters, The Great and Most Honoured Master 2, English Trans., James Legge, [http://www.sacred\\_texts.com/zhuangzi.htm](http://www.sacred_texts.com/zhuangzi.htm)

Meng-sun does not know either what purposes life serves, or what death serves; he does not know which should be first sought, and which last. If he is to be transformed into something else, he will simply await the transformation which he does not yet know. This is all he does. And moreover, when one is about to undergo his change, how does he know that it has not taken place? And when he is not about to undergo his change, how does he know that it has taken place? Take the case of me and you: are we in a dream from which we have not begun to awake?...-Zhuangzi, Inner Chapters, The Great and Most Honoured Master 7, Trans., James Legge.

You have had the audacity to take on human form and you are delighted. But the human form has ten thousand changes that never come to an end. Your joys, then, must be uncountable. Therefore, the sage wanders in the realm where things cannot get away from him, and all are preserved. He delights in early death; he delights in old age; he delights in the beginning; he delights in the end. If he can serve as a model for men, how much more so that which the ten thousand things are tied to and all changes alike wait upon! -Zhuangzi, Inner Chapters, The Great and Most Honoured Master, 10 Translation, James Legge.

His distinction is in understanding that all things belong to the one treasury, and that death and life should be viewed in the same way. -Zhuangzi, Outer Chapters, Heaven and Earth 2, Trans., James Legge.

Life and death are like day and night. -Zhuangzi, Outer Chapters, Perfect Enjoyment 3, Trans., James Legge.

We do not know when and how (life) will end, but how shall we conclude that it is not determined (from without)? and as we do not know when and how it begins, how should we conclude that it is not (so) determined? In regard to the issues of conduct which we deem appropriate, how should we conclude that there are no spirits presiding over them; and where those issues seem inappropriate, how should we conclude that there are spirits presiding over them?' -Zhuangzi, Miscellaneous Chapters, Metaphorical Language 4, Trans., James Legge.

Formerly, I, Zhuang Zhou, dreamt that I was a butterfly, a butterfly flying about, feeling that it was enjoying itself. I did not know that it was Zhou. Suddenly I awoke, and was myself again, the veritable Zhou. I did not know whether it had formerly been Zhou dreaming that he was a butterfly, or it was now a butterfly dreaming that it was Zhou. But between Zhou and a butterfly there must be a difference. This is a case of what is called the Transformation of Things.'- Zhuangzi, Inner Chapters, The Adjustment of Controversies 14, Trans., James Legge.

Considering the above Zhuangzi's assertion, happy death is deeply related to happy life in the Way (Tao, Dao). Zhuangzi in his Book argues, "What has made my life a good will make my death also a good" (Zhuangzi, Inner Chapters, The Great and Most Honoured Master 5).

However, the author of Tao Te Ching, Laozi says, "three in every ten whose aim is to live, but whose movements tend to the land (or place) of death.... Because of their excessive endeavours to perpetuate life" (Tao Te Ching, 50). Laozi insists that "those with whom he agrees as to the Dao [Tao] have the happiness of attaining to it; those with whom he agrees as to its manifestation have the happiness of attaining to it" (Tao Te Ching, 23). In Laozi's view, both happy life and happy death depend on the Tao. The Tao is an everlasting guide to happiness and harmony (Marinoff, 2014). Zhuangzi insists that knowing the Tao and not to speak of it is the way to attain to the Heavenly (Zhuangzi, Miscellaneous Chapters, Lie Yu-kou 4), and Laozi asserts that the Tao is an unchanging and has no name (Tao Te Ching 32). Both Zhuangzi and Laozi explain the Tao as the following:

To know the Dao is easy; not to say (that you know it) is difficult. To know it and not to speak of it is the way to attain to the Heavenly; to know and to speak of it, is the way to show the Human. The ancients pursued the Heavenly (belonging to them), and not the Human. -Zhuangzi, Miscellaneous Chapters, Lie Yu-kou 4, trans., James Legge, <http://www.sacred-texts.com/zhuangzi.htm>

The Dao that can be trodden is not the enduring and unchanging Dao. The name that can be named is not the enduring and unchanging name. (Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things. -Laozi, Tao Te Ching 1, trans., James Legge, <http://www.sacred-texts.com/tao/taote.htm>

All things are produced by the Dao, and nourished by its outflowing operation. They receive their forms according to the nature of each, and are completed according to the circumstances of their condition. Therefore all things without exception honour the Dao, and exalt its outflowing operation. -Laozi, Tao Te Ching 51, trans., James Legge, <http://www.sacred-texts.com/tao/taote.htm>

From a standpoint of happiness education, as written in the Great and Most Honoured Master 5 of the Zhuangzi, happy death in Taoism is summarized what has made my life a good will make my death also a good in the Tao.

Fourth, in Christianity, Genesis in the Old Testament shows the origin of life and death. God created two human beings, Adam and Eve, and gave them life and death. The Christian Bible mentions two views of death: the first death and the second death. The former (Genesis 3:19; Job 10:20-22; Rev. 6:8) is concerned with somatic (physical or biological) death, and the latter (Rev. 2:11; 20:6; 20:14; 21:8) is related to pneumatic (spiritual, soul) death (Lee, 2017c). After the second death, one who died is able to get an opportunity for eternal life (Revelation 20:6). The Christian Bible shows how to receive immortality as the following:

Jesus says, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live” (John 11:25; cf. John 8:51-52). We will receive immortality when Jesus comes again (1 Corinthians 15: 51-54).

From the perspective of Christianity, death is only the beginning of life eternal (Morse, 2017). Thus, happy death is the beginning of immortality in God's kingdom. The righteous who lived good or happy in this world can get a chance to enter the Kingdom of God (Proverbs 12:28). According to the New Testament, the righteous do not go to heaven when they die, but they remain asleep in the grave until Jesus returns and raises them to immortal life (1 Thessalonians 4:16; 1 Corinthians 15:50-57). One who believes and dies in Jesus Christ in this world can have an opportunity to get immortality when Jesus comes again (John 3:16; 2 Timothy 1:10). Several Biblical words of the Scriptures related to happy death and eternal life are cited from the English Revised Version (ERV) as follows:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life (John, 3:16).

But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Corinthians 15:55-57).

In the way of righteousness is life; and in the pathway thereof there is no death (Proverbs 12:28).

But hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel (2 Timothy 1:10).

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God (Acts 7: 55-56).

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years (Revelation 20:6).

Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him? (Ecclesiastes 3:22).

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him in his labour all the days of his life which God hath given him under the sun (Ecclesiastes 8:15).

As the above Scriptures shown, happy death and immortality originally depend on righteous and happy life in God and Christ. The Proverbs and the Ecclesiastes in the Old Testament sum up the principle of happy life: to seek wisdom in God, to follow and to fear God, and to enjoy one's portion in this life in the Lord (Lee, 2017a; 2017b).

From a viewpoint of happiness education, as shown in Christian Scriptures, happy death is epitomized what has made one's life good and happy will make one's death happy and immortal in God and Jesus Christ.

## **V. The Implications of Happy Death for Korean Higher Education**

From the review of the above sections, the author examines the implications of happy death for Korean higher education in terms of happiness education. To defend the

research question logically, first of all, Buddhism and Taoism impact on happiness values in premodern Korean elite education will be simply weighed, Confucianism in premodern Korean elite education, and then Christianity in modern Korean higher education will be reviewed in terms of happiness education.

From the perspective of Korean cultural history, religious thoughts--such as Buddhism, Taoism, Confucianism, and Christianity--had great effects on Korean culture and society as well as on formal and informal Korean elite education and higher education (Lee, 2002). In the ancient period, Buddhism and Confucianism as dominant Korean culture had been the main pillars of Korean elite education, while Christianity and Buddhism in the modern era have been the major axes of Korean private higher education. In the history of Korea, Taoism in the ancient age was amalgamated into Korean culture and education, whereas Confucianism in the modern period has affected internal and external life, instead of impact on higher education system and curricula. On the contrary, Christianity as a new grafted religion has exerted a great influence upon the development of modern Korean higher education and society (Lee, 2002).

In the aspect of Korean elite education history, Buddhist institutions in the ancient period had been closely related to monasteries to foster elite monks who espoused the Buddhist dharma not only to build an aristocratic kingdom controlled by Buddhists rulers but also to disseminate a national religion. The Buddhist schools in the premodern times emphasized "severe physical and spiritual discipline in accordance with Maitreya (the Merciful Buddha or the future Buddha) or Bodhisattva (a Buddhist saint) who attained Enlightenment" (Lee, 2002, p. 72). In the classical times, the Korean Buddhist schools, such as the Hwarang institutions, pursued Maitreya or Bodhisattva. In other words, the Buddhist elite schools stressed happy life and death as the Buddha. In terms of happiness education, the author assumes that happy life and death would be deeply related to the ultimate goal of Buddhist dharma, that is, to become a Buddha through nirvana. Thus, Buddhist elite education in ancient Korea pursued the way of Buddha.

On the other hand, Taoist religious and philosophical ideas were amalgamated into Korean Buddhism in the ancient period. In this vein, Taoist naturalism and quietism were important institutional factors in the classical Korean elite institutions. For instance, the Hwarang in the Silla Kingdom period (57 BC-AD 935)--as a kind of elite education institution for the elite Silla youth who learn Buddhist religious philosophy, Confucian morality, Taoist philosophy, military skills, and recreational activities--included Taoist ideas in its curricula. Especially, the Hwarang institution emphasized Taoist quietism and naturalism with the Korean folk belief called *Pungyudo* (Refined Poetic Ways). Taoist

religious and philosophical factors were found in the pre-modern Korean elite education. Therefore, the ancient Korean elite education accepted Zhuangzi's theory, that is, human beings should accept life and death as complementarily natural phenomena of the *Tao*. In a standpoint of happiness education, happy life and death is deeply concerned with the *Tao*.

In the aspect of Confucian elite education, Confucian elite institutions in the premodern period were based on Confucian norms and values which have traditionally pursued self-cultivation, a harmonious moral society, and a virtuously righteous nation (Lee, 2002; 2017b). The national Confucian elite academy (Seongkyunkwan) was a sanctuary of Korean Confucianism. The educational objectives of the Seongkyunkwan were: to build Confucian moral principles, to cultivate a balanced personality through Confucian sages, and to foster the virtuous Confucian bureaucrats through the national civil service examination (Kwa-keo) (Lee, 2002, p. 83-84).

Like Buddhist elite education, Confucian elite education in the Choson Dynasty (AD 1392-1910) also largely contributed for the production of bureaucratic scholars and public officials, as the governing class, who acquired their vested privilege, and who monopolized highly politico-economic power as well as societal position (Lee, 2017b). Confucian elite education generally highlighted social success rather than moral cultivation. Confucian elite education has transmitted monopolistic socio-economic functions from the old to the new generations. Confucian bureaucrats' vested rights and politico-economic power have been generally transformed into contemporary Korean educated intellectuals' acquired interests and conservative social codes (Lee, 2017b). In the viewpoint of happiness education, Confucian elite education oriented on monopolistic socio-economic functions was against Confucius' happiness theory, that is, happy death is closely related to happy life which is fulfilled one's moral conduct and social responsibility.

As Buddhism and Confucianism were the significant factors affecting Korean informal and formal elite education in the premodern era, so Christianity has much influenced upon the development of Korean higher education in the modern period. Christian higher education was an effective tool for spreading of Christianity in modern Korea, along with medical works and women education. Christian missionary work in Korea had a great effect on the development of Korean education and society. Christian higher education institutions stressed not only the evangelical ministry but also introduced western thought and knowledge, such as Christian humanism, egalitarianism, democratism, utilitarianism, pragmatism, individualism, and scientism. Christian religious thought and scientific knowledge became educational mediators establishing modern

Korean higher education. In the aspect of happiness education, Christian humanism and egalitarianism are the essential factors of Christian happiness values. Namely, what has made one's life good and happy will make one's death happy and immortal in God and Christ.

In sum, Christianity and Buddhism in contemporary Korea have played active roles in private higher education, whereas Confucianism and Taoism have not directly contributed to the development of contemporary Korean higher education (Lee, 2002). However, Confucianism and Taoism have had much influence on the establishment of ethical values and organizational culture in Korean higher education (Lee, 2002). Additionally, both religious thoughts have greatly impacted on ethical or moral education in Korea.

In terms of happiness and death education, with Buddhist and Confucian happiness theories emphasizing spiritual and ethical values, Taoistic and Christian happiness theories highlighting altruistic common good and naturalistic life style are good exemplars to rebuild happiness and death education. The teachings of happy life and death shown in the above religions may be worthy happiness values in intensively competitive contemporary Korean higher education. Thus, the religious happiness theories can be valuable alternatives to harmonize happy life and death as well as to rebuild current Korean higher education oriented not only to achieve egoistic ambitions for social success in life, but to compete with each other for egoistic interest and power socio-economically or politically (Lee, 2017b).

## **VI. Summary and Conclusion**

The purpose of this paper is to examine what is happy death from the perspective of happiness education. To discuss this study logically, four research questions are stated. First, what is the concept of human death? Second, what are life and death from the Eastern and the Western religious viewpoints? Third, what is happy death in terms of happiness education? Last, what are the implications of happy death for higher education?

To defend these research questions, a descriptive content analysis method will be used, with a cross-cultural approach. In order to discuss the questions, this paper is defined as the following: happy death is limited to Buddhism, Confucianism, Taoism, and Christianity. In particular, this article is mainly focused on Suttanipata and Dhammapada in Buddhist Sutras, Analects and Mencius in Confucian Classics, Tao Te Ching and Zhungzi in Taoist Scriptures,

and the Old Testament and the New Testament in the Christian Bible.

The significance of this study is to provide basic theories and useful resources regarding happiness education for educational theorists and practitioners, finding the theories of happy death in the Eastern and the Western religions.

The research results and summary of this study are as the following:

First, the concept of human death is generally classified:

Physiological death is now seen as a process, more than an event: conditions once considered indicative of death are now reversible. Where in the process a dividing line is drawn between life and death depends on factors beyond the presence or absence of vital signs. Legal death is a government's official recognition that a person has died. Normally this is done by issuing a death certificate. Clinical death is the medical term for cessation of blood circulation and breathing, the two necessary criteria to sustain human and many other organisms' lives.

In addition, the philosophical investigation of human death has focused on two main questions: (1) What is human death? (2) How can we determine that it has occurred? The first question is ontological or conceptual, as the irreversible cessation of organic functioning, and as the irreversible loss of personhood. The second question is epistemological. The standards for human death are the traditional cardiopulmonary standard and the whole-brain standard.

The results and summary of the second research question are as the following:

In Buddhism, happy death is related to happy life through achieving nirvana in this world and becoming the Buddha in the world beyond. In order to live and to die happily in this world, human beings should hold *bodhi* (enlightenment, awakening), understand the Four Noble Truths, and practice the Noble Eightfold Path in daily life. In addition, the Noble Eightfold Path is an important Buddhist doctrine not only offering happiness to our life, but also leading to *nirvana* (perfect liberation, ultimate happiness) from *samsara* (the endless cycles of death and rebirth). Buddhism ultimately presents the true path regarding happy life, happy death, and attaining nirvana.

In terms of Confucianism, Confucius regards that death and life have determined by fate, while wealth and fame depend upon Heaven. Additionally, Confucius asserts that we do not know life, but how we can know about death. Confucius teaches that during one's lifetime one should fulfill one's moral cultivation and social responsibility in realizing the ideal of a harmonious society and a righteous state. Confucius emphasizes that an ethically and socially cultivated gentleman practices good for the sake of happy death as well as the sake of happy

life in this world. In the Classics of Confucianism, happy death is closely related to happy life which is fulfilled one's moral conduct and social responsibility. For happy life, the major moral elements are benevolence, righteousness, propriety, and wisdom. In addition, the significant ethical values to discharge one's socio-political obligation are loyalty, filial piety, sincerity, reverence, and rectifying name, including the four moral elements.

In Taoism, Zhuangzi insists that life is the follower of death, and that the death is the predecessor of life. He also asserts that life is due to the collecting of the breath, while death is the dispersing of the breath. Thus, life and death are only changeable natural phenomena. From a Taoist viewpoint, like the constant succession of night and day, death is a natural part of the ebb and flow of transformations that constitute the movement of the Tao (Down, 2000). On the other hand, Laozi emphasizes living in harmony with the Tao, living as part of Nature together with all other things in Nature, and rejoining the universe after dying. In terms of Taoism, a good life is able to make a good death.

In the aspect of Christianity, life and death depend upon God. God created Adam and Eve from the dust of the ground, and breathed His life-giving spirit into the lifeless body (Gen. 2:7). After death, the body returns to the ground it came from, and the spirit returns to God who gave it (Gen. 3:19; Ecclesiastes 12:7). The Christian Old Testament mentions that "for you are dust, and to dust you shall return" (Genesis 3:19). This verse means the physical death of human beings has its origin in the sin of Adam and Eve. The Gospel John of the Christian New Testament mentions if anyone believes in Jesus Christ, one will be able to avoid even spiritual death, and to get immortality. The Romans of the New Testament also shows: human beings should be died because of Adam and Eve's sin; nevertheless, one will get eternal life if one believes in Jesus Christ.

The results and summary of the third research question are as follows:

In the aspect of Buddhism, absolute happiness (*nirvana* or becoming a Buddha) is the way not only to overcome death but also to reach immortality. Buddha highlights that death is the same as life, as part of *samsara*. Several Buddhist Sutras describe nirvana related to happy death. Considering both Buddhist Sutras' teaching, to attain nirvana and to become a Buddha is the only path to obtain immortality as well as to overcome death and *samsara*. To become a Buddha, in terms of happiness education, one should live as a good human who is wise and learned by understanding or awakening the Buddha's Truth (Dhamma, Dharma), and who has Dhamma-experience attains supreme happiness.

In Confucianism, Confucius is mainly concerned with moral life to improve one's life affairs with no regard for the destiny of the soul after leaving the body. From a Confucian viewpoint, life is finished through death, and death is finished through a solemn death

ceremony. Death without a death ceremony is not an entire death socially or culturally, but a physical or biological death. Confucianism regards both life and death as responsibility to family and society. In addition, Confucianism takes a serious view of life succession through prolific descendants and meaningful social nexuses. In this vein, happy death is closely related to a purposeful life through one's achievements, offsprings, and social nexuses in this earthly world. In brief, happy death in Confucianism is deeply related to a virtuously purposeful and peaceful life in accordance with the will of Heaven.

In the aspect of Taoism, life and death are complements each of the other. Death is just a transformation not only from being to non-being, but also from yang to yin. Zhuangzi insists that death should be neither feared nor desired because human beings should accept life and death as complementarily natural phenomena of the Tao. In terms of religious Taoism, afterlife does not exist, but it is within life itself in Tao. In Laozi's view, both happy life and happy death depend on the Tao. Zhuangzi insists that knowing the Tao and not to speak of it is the way to attain to the Heavenly. From a standpoint of happiness education, happy death in Taoism is summarized what has made my life a good will make my death also a good in the Tao.

In Christianity, the Christian Bible mentions two views of death: the first death and the second death. The former is concerned with somatic (physical or biological) death, and the latter is related to pneumatic (spiritual, soul) death (Lee, 2017c). After the second death, one who died is able to get an opportunity for eternal life. As the Bible shown, happy death and immortality originally depend on righteous and happy life in God and Christ. Additionally, the Proverbs and the Ecclesiastes in the Old Testament sum up the principle of happy life: to seek wisdom in God, to follow and to fear God, and to enjoy one's portion in this life in the Lord (Lee, 2017a; 2017b). From a viewpoint of happiness education, happy death in Christianity is epitomized what has made one's life good and happy will make one's death happy and immortal in God and Christ.

The results and summary of the last research question are as the following:

In the aspect of happiness and death education, with Buddhist and Confucian happiness theories emphasizing spiritual and ethical values, Taoistic and Christian happiness theories highlighting altruistic common good and naturalistic life style are good exemplars to rebuild happiness and death education. The teachings of happy life and death shown in the four religions may be worthy happiness values in intensively competitive contemporary Korean higher education pursuing social success. Thus, the religious happiness theories can be valuable alternatives to harmonize happy life and death as well as to rebuild current Korean higher education oriented not only to achieve egoistic ambitions for social success in life, but

to compete with each other for egoistic interest and power socio-economically or politically.

In conclusion, happy life is important, and happy death is also important for this life and after life. As Zhuangzi's saying, what has made one's life a good will make one's death also a good. That is, happy death depends closely or entirely on happy life.

Based on the research results of this article, the researcher suggests that the future higher education should emphasize how to die happily in terms of death education as well as how to live happily in the aspect of happiness education. The latter should be centered on ethical and pragmatic education, whereas the former should be focused on religious and philanthropic education. Especially, contemporary higher education should highlight happiness oriented curricula instead of social success centered curricula. Furthermore, happy death oriented education should be also emphasized, with philanthropic and pragmatic education.

For future study, it is recommended that this study should be performed to examine the issues of happy death as well as of happy life in different cultures and religions with various research methodology. Finally, the author wishes that this paper would provide educational practitioners and theorists with basic theories and useful resources for happiness education and death education.

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## **Acknowledgement**

I gladly dedicate this academic paper and the following happiness poem to my faithful precious companion of my life, Okhee (Yang) Lee, with heartfelt love, deep gratitude, and God's amazing grace.

### ***Happiness***

- by Jeong-Kyu Lee-  
Educational Scholar & Poet

*Do you know where is happiness?  
By a leaflet to be seen or unseen  
on a twig to be touchable or untoachable  
cross a mountain and a river  
pass the horizon  
beyond the rainbow  
over a cirrus cloud.  
Be alike near or afar from you  
just this moment  
a happiness tree is growing  
in your heart garden  
with God's love.*

## **\*Author:**

Jeong-Kyu Lee, educational scholar, the 2017 Albert Nelson Marquis Lifetime Achievement Award Winner, Marquis Who's Who in America 61<sup>st</sup> Edition(2007), and Marquis Who's Who in the World 24th-35th Edition (2007-2018) listed educator with a degree of Philosophy of Doctor (Higher Education Administration at The University of Texas at Austin), former President of Central College, Canada, Guest Scholar of the University of British Columbia, Canada, Research Fellow of Korean Educational Development Institute (KEDI) under the Korean Government, Joint Professor of Hongik University in Seoul, former Columnist at University News Network (UNN) in South Korea, and reviewer or editor of several international journals, such as The Cambridge Journal of Education, Higher Education, Educational Administration and Policy Studies, etc. Dr. Jeong-Kyu Lee's academic articles and books have been published in domestic and many foreign countries, and international organizations such as South Korea, Canada, the U.S.(ERIC), the U.K., France, Mexico, Spain,

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